

THE Christian Monitor.

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Miscellaneous.

MEMOIR OF RICHARD BAXTER. FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.

[Concluded from page 108.]

He wrote several excellent books against the impudent atheism of this loose age. In them he establishes the fundamental principle, upon which the whole fabric of christianity is built; that after this short uncertain life, there is a future state of happiness or misery, equally eternal, and that death is the last irrevocable step into that unchangeable state. From hence it follows, by infallible consequence, that the reasonable creature should prefer the interest of the soul before that of the body, and secure eternal life. This being laid, he proved the christian religion to be the only way of fallen man's being restored to the favour of God, and obtaining a blessed immortality. This great argument he manages with that clearness and strength, that none can refuse assent unto it, without denying the infallible principles of faith, and the evident principles of nature.

He also published some warm discourses, to apologize for the preaching of dissenting ministers, and to excite them to do their duty. He did not think that the act of uniformity could disoblige them from the exercise of their office.—It is true, magistrates are titular gods, by their deputation and viceroyalty, but subordinate and accountable to God above. Their laws have no binding force upon the conscience, but from his command; and if contrary to his laws are to be disobeyed. The ministers consecrated to the service of God, are under a moral perpetual obligation of preaching

the saving truths of the gospel, as they have opportunity. There needs no miraculous testimony of their commission from Heaven, to authorize the doing their ordinary duty.

In some points of modern controversy, he judiciously chose the middle way, and advised young divines to follow it. His reverence of the divine purity, made him very holy and jealous of any doctrine that seemed to reflect a blemish and stain upon it. He was a clear asserter of the sovereign freeness, and infallible efficacy of divine grace, in the conversion of souls. In a sermon reciting the words of the covenant of grace, "I will put my fear into their hearts, and they shall not depart from me;" Jer. xxxiii. 40. he observes the tenor of it was, "I will, and you shall." Divine grace makes the rebellious will obedient, but does not make the will to be no will.* By the illumination of the mind, the will is inclined to obedience, according to the words of our Saviour, "All that have heard, and learned of the Father, come unto me." He preached, that the death of Christ was certainly effectual for all the elect, to make them partakers of

* If a meaner pen may be allowed to attempt an éclaircissement; this profound subject may be stated thus.—"Divine grace gives freedom to the will, by taking off the weighty prejudices and oppressions of sin, which bore it down or carried it away from its own original liberty and happiness. When these fetters were removed, the illumination of grace presented to the will all the beauty of holiness, which could not but close with it both in admiration and desire. Thus sinners are saved freely by grace, and yet it is their own free-will; not that which is corrupted and enslaved, but that which is liberated and renewed." Every reader will remember, how analogous this is to the representation of the scriptures, which describes natural men in a state of bondage under sin and Satan.

grace and glory ; and that it was so far beneficial to all men, that they are not left in the same desperate state with the fallen angels, but are made capable of salvation by the grace of the Gospel, not capable as efficient to convert themselves, but as subjects to receive a saving grace. He did so honour the sincerity of God, as entirely to believe his will declared in his word : he would not interpret the promises of the gospel in a less gracious sense than God intended them : therefore, if men finally perish, it is not for want of mercy in God, nor merits in Christ, but for wilful refusing salvation.

His books of practical divinity have been effectual for more numerous conversions of sinners to God, than any printed in our time : and while the church remains on earth, will be of continual efficacy to recover lost souls. There is a vigorous pulse in them that keeps the reader awake and attentive. His book of "The Saints everlasting Rest," was written languishing in the suspense of life and death, but has the signatures of his holy and vigorous mind. To allure our desires, he unveils the sanctuary above, and discovers the glory and joys of the blessed in the divine presence, by a light so strong and lively, that all the glittering vanities of this world vanish in that comparison, and a sincere believer will despise them, as one of mature age does the toys and baubles of children. To excite our fear, he removes the screen, and makes the everlasting fire of hell so visible, and represents the tormenting passions of the damned in those dreadful colours, that, if duly considered, would check and controul the unbridled licentious appetites of the most sensual wretches.

His "Call to the Unconverted ;" how small in bulk, but how powerful in virtue ! Truth speaks in it with that authority and efficacy, that it makes the reader lay his hand upon his heart, and find he has a soul and a conscience, though he lived before as if he had none. He told some friends, that six brothers were converted by reading that Call ; and that every week he received letters of some converted by his books. This he spake with most humble thankfulness, that God was pleased to use him as an instrument for the salvation of souls.

He that was so solicitous for the salvation of others, was not negligent of his own ; but as regular love requires, his first care was to prepare himself for heaven. In him the virtues of the contemplative and active life were eminently united. His time was spent in communion with God, and in charity to men. He lived above the sensible world, and in solitude and silence conversed with God. The frequent and serious meditation of eternal things, was the powerful means to make his heart holy and heavenly, and from thence his conversation. His life was a practical sermon, a drawing example. There was an air of humility and sanctity in his mortified countenance ; and his deportment was becoming a stranger upon earth, and a citizen of heaven.

Though all divine graces, the fruit of the Spirit, were visible in his conversation, yet some were more eminent. Humility is to other graces as the morning star is to the sun, that goes before it, and follows it in the evening : humility prepares us for the receiving of grace, God gives grace to the humble : and it follows the exercise of grace ; not I, says the Apostle, but the grace of God in me.—In Mr. Baxter there was a rare union of sublime knowledge, and other spiritual excellencies, with the lowest opinion of himself. He wrote to one that sent a letter to him full of expressions of honour and esteem, "You do admire one you do not know ; knowledge will cure the error. The more we know of God, the more reason we see to admire him ; but our knowledge of the creature discovers its imperfections, and lessens our esteem." To the same person, expressing his veneration of him for his excellent gifts and graces, he replied with heat, "I have the remainders of pride within me : how dare you blow up the sparks of it ?" He desired some ministers, his chosen friends, to meet at his house, and spend a day in prayer, for his direction in a matter of moment : before the duty was begun he said, "I have desired your assistance at this time, because I believe God will sooner hear your prayers than mine." He imitated St. Austin both in his penitential confessions and retractations. In conjunction with humility he had great candour for others. He could

willingly bear with persons of differing sentiments; he would not prostitute his own judgment, nor ravish another's. He did not over-estimate himself, nor undervalue others. He would give liberal encomiums of many conforming divines.* He was severe to himself, but candid in excusing the faults of others. Whereas, the busy enquirer, and censurer of the faults of others, is usually the easy neglecter of his own.

Self-denial and contempt of the world, were shining graces in him. I never knew any person less indulgent to himself, and more indifferent to his temporal interest. The offer of a bishopric was no temptation to him: for his exalted soul despised the pleasure and profits which others so earnestly desire; he valued not an empty title upon his tomb.

His patience was truly christian. God does often try his children by afflictions, to exercise their graces, to occasion their victory, and to entitle them to a triumphant felicity.

This saint was tried by many afflictions. We are very tender of our reputation: his name was obscured under a cloud of detraction. Many slanderous darts were thrown at him. He was charged with schism and sedition. He was accused for his Paraphrase on the New Testament, as guilty of disloyal aspersions upon the government, and condemned, unheard, to a prison, where he remained for some years. But he was so far from being moved at the unrighteous prosecution, that he joyfully said to a constant friend, "What could I desire more of God, than after having served him to my power, I should now be called to suffer for him?" One, who had been a fierce dissenter, was afterward rankled with an opposite heat, and very contumeliously in his writings reflected upon Mr. Baxter, who calmly endured his contempt: and when the same person published a learned discourse in defence of christianity, Mr.

Baxter said, "I forgive him all for his writing that book." Indeed he was so much the more truly honourable, as he was thought worthy of the hatred of some persons.

It is true, the censures and reproaches of others, whom he esteemed and loved, touched him in the tender part. But he, with the great Apostle, counted it a small thing to be judged by man's day. He was entire to his conscience, and independent upon the opinion of others.* But his patience was more eminently tried by his continual pains and languishing. Martyrdom is a more easy way of dying, when the combat and the victory are finished at once, than to die by degrees every day. His complaints were frequent; but who ever heard an unsubmitive word drop from his lips? He was not put out of his patience, nor out of the possession of himself. In his sharp pains he said, "I have a rational patience, and a believing patience, though sense would recoil."

His pacific spirit was a clear character of his being a child of God. How ardently he endeavoured to cement the breaches among us, which others widen and keep open, is publicly known.—He said to a friend "I can as willingly be a martyr for love as for any article in the creed." It is strange to astonishment, that those, who agree in the substantial and great points of the reformed religion, and are of differing sentiments only in things not so clear, nor of that moment, as those wherein they consent, should still be opposite parties. Methinks, the remembrance how our divisions lately exposed us to our watchful adversary, and were almost fatal to the interest of religion, should conciliate our affections. Our common danger and common deliverance, should prepare our spirits for a sincere and firm union:—when our sky was so without a glimmer—

* The honourable Mr. Boyle declared Mr. Baxter to be the fittest man of the age to be a casuist, because he feared no man's displeasure, nor hoped for any man's preferment.

Bishop Burnet, in his life of Sir Matthew Hale, records it, that "He held great conversation with Mr. Baxter, who was his neighbor at Acton, on whom he looked as a person of great devotion and piety, and of a very subtle and quick apprehension."

Burnet's Life, &c. p. 75.

* As he gave encomiums of others, he had much said to his honour by many. Sir Matthew Hale spake highly of his piety and learning, before all the judges at the table at Serjeant's Inn, at the time when he was in prison upon the Oxford act. And see the testimony of others at the close of the account of his life, prefixed to his practical works, in folio.

ing horizon, then by a new dawning of God's wonderful providence, a deliverer appeared, our gracious sovereign, king William the III. who has the honour of establishing our religion at home, and gives us hopes of restoring it abroad, in places from whence it has been so unrighteously and cruelly expelled. May the union of his protestant subjects in religious things, so desired by wise and good men, be accomplished by his princely council and authority. Integrity with charity would remove those things that have so long disunited us. I return from this digression.

Love to the souls of men, was the peculiar character of Mr. Baxter's spirit. In this he imitated and honoured our Saviour, who prayed, died, and lives for the salvation of souls. All his natural and supernatural endowments were subservient to this blessed end. It was his meat and drink, the life and joy of his life, to do good to souls. His industry was almost incredible in his studies: he had a sensitive nature desirous of ease as others have, and faint faculties; yet such was the continual application of himself to his great work, as if the labour of one day had supplied strength for another, and the willingness of the spirit had supported the weakness of the flesh. In his usual conversation, his serious, frequent, and delightful discourse was of divine things, to enflame his friends with the love of heaven. He received with tender compassion and condescending kindness, the meanest that came to him for counsel and consolation. He gave in one year a hundred pounds to buy bibles for the poor. He has in his will disposed of all that remains of his estate, after the legacies to his kindred, for the benefit of the souls and bodies of the poor.—He continued to preach so long, notwithstanding his wasted languishing body, that, the last time, he almost died in the pulpit. It would have been his joy to have been transfigured in the mount.

Not long after his last sermon, he felt the approaches of death, and was confined to his sick bed. Death reveals the secrets of the heart; then words are spoken with most feeling and least affectation. This excellent saint was the same in his life and death: his last hours were spent in preparing others and himself to

appear before God. He said to his friends that visited him, "You come hither to learn to die, I am not the only person that must go this way: I can assure you that your whole life, be it never so long, is little enough to prepare for death. Have a care of this vain deceitful world, and the lust of the flesh: be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort."

Never was penitent sinner more humble and debasing himself, never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest dunghill worm (it was his usual expression) that ever went to heaven.—He admired the divine condescension to us, often saying, "Lord, what is man? What am I vile worm to the great God?" Many times he prayed, God be merciful to me a sinner! and blessed God, that that was left upon record in the gospel, as an effectual prayer. He said, "God may justly condemn me for the best duty I ever did: and all my hopes are from the free mercy of God in Christ;" which he often prayed for.

After a slumber he waked and said, "I shall rest from my labour:" a minister then present said, "and your works follow you:" To whom he replied, "No works, I will leave out works, if God will grant me the other." When a friend was comforting him with the remembrance of the good, which many had received by his preaching and writings, he said, "I was but a pen in God's hand; and what praise is due to a pen?"

His resigned submission to the will of God in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself; "It is not fit for me to prescribe," and said, "When thou wilt, what thou wilt, how thou wilt."

Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the reaches of his providence we cannot fathom:" and to his friends, "Do not think the worse of religion for what you see me suffer." Being often asked by his friends, how it was with his inward man, he replied, "I

bless God I have a well grounded assurance of my eternal happiness, and great peace and comfort within:" but it was his trouble he could not triumphantly express it, by reason of his extreme pains.— He said, "Flesh must perish, and we must feel the perishing of it: and that though his judgement submitted, yet sense would still make him groan."

Being asked by a person of quality, "Whether he had not great joy from his believing apprehensions of the invisible state?" He replied, "What else think you christianity serves for?" He said, "The consideration of the Deity in his glory and greatness, was too high for our thoughts; but the consideration of the Son of God in our nature, and of the saints in heaven whom he knew and loved, did much sweeten and familiarize heaven to him." The description of heaven in the xiith chapter to the Hebrews and the 22d verse, was most comfortable to him: that he was going to the "innumerable company of angels, and to the general assembly and church of the first born, whose names are written in heaven: and to God the judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." "That scripture, he said, deserved a thousand thousand thoughts:" he said, "O how comfortable is that promise, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God has laid up for those who love him."

At another time he said, "That he found great comfort and sweetness in repeating the words of the Lord's Prayer, and was sorry that some good people were prejudiced against the use of it; for there were all necessary petitions for soul and body contained in it."

At other times he gave excellent counsel to young ministers that visited him, and earnestly prayed to God to bless their labours and make them very successful in converting many souls to Christ. And he expressed great joy in the hopes that God would do a great deal of good by them; and that they were of moderate peaceful spirits.

He did often pray that God would be merciful to this miserable distracted

world: and that he would preserve his church and interest in it.

He advised his friends to beware of self-conceitedness, as a sin that was likely to ruin this nation: and said, "I have written a book against it, which I am afraid has done little good."

Being asked whether he had altered his mind in controversial points, he said, "Those that please, may know my mind in my writings: and what he had done was not for his own reputation, but the glory of God."

I went to him with a very worthy friend, Mr. Mather, of New-England, the day before he died, and speaking some comforting words to him, he replied, "I have pain, there is no arguing against sense, but I have peace, I have peace." I told him, "You are now approaching to your long-desired home." He answered "I believe, I believe." He said to Mr. Mather, "I bless God that you have accomplished your business; the Lord prolong your life."

He expressed a great willingness to die; and during his sickness, when the question was asked, how he did, his answer was, "Almost well." His joy was remarkable, when in his own apprehensions death was nearest: and his spiritual joy at length was consummated in eternal joy.

Thus lived and died that blessed saint. I have, without any artificial fiction of words, given a sincere account of him. All our tears are below the just grief for such an invaluable loss. It is the comfort of his friends, that he enjoys a blessed reward in heaven, and has left a precious remembrance on the earth.——

Thus far Dr. Bates. To this may be added from Mr. Silvester a short account of his person. He was tall and slender, and stooped much: his countenance composed and grave, somewhat inclining to smile. He had a piercing eye, a very articulate speech, and his deportment rather plain than complimentary. He had a great command over his thoughts. He had that happy faculty, so as to answer the character that was given of him by a learned man, dissenting from him, after a discourse with him; which was, 'That he could say what he would, and he could prove what he said.'

It is impossible to read the account he gives of himself in his "Reliquiæ" without emotion. The sickness and languors he underwent almost from his childhood, and which he has so pathetically described, render it matter of admiration, that such a frame should hold out for seventy-six years, when, before twenty, he complained of a præmatura senectus, and all the symptoms of fourscore.

The stone, which was generated in his kidneys, and which he sustained there above fifty years, is preserved in the British Museum. It is a large blue pebble, very much resembling the shape of a kidney itself.

As to the works of Mr. Baxter, they were in number one hundred and fifty-six. A complete list of them may be seen, in the order in which they were published, at the end of Dr. Calamy's Abridgement of his Life. His practical works were collected and reprinted in 1707, in four volumes, folio, with high recommendations of them signed by thirty-four of the London ministers, among whom were many whose attachment to the principles of Calvinism is sufficiently known: a circumstance proper to be held up to the view of those more knowing Dissenters in the present day, who cannot mention the name of Baxter without a sneer, nor hear him quoted without the suspicion of heresy. The chief, however, of his practical pieces are well known and highly esteemed by the best judges. Some of these have been lately reprinted and abridged.* The principal of his controversial works are,—*"Aphorisms of Justification and the Covenants:"* the first he published, and as much written against as any; but though he signified his wish that some things had been otherwise expressed, and that he had let persons alone, he adhered to the substance of this book to the last. *"Some Pieces upon Infant Baptism, and upon Nonconformity"*—*"Methodus Theologicæ,"* folio. Such as will excuse the Latin will find more than ordinary accuracy in it. *"Catholic Theology,"* folio, designed to shew that

there is no considerable difference between Arminians and Calvinists." A book never answered. *"A Treatise of Universal Redemption,"* printed since his death. His *"Paraphrase on the New Testament"* is not included in the four vols. of his practical works. The most useful of all his writings seems to have been his *"Call to the Unconverted,"* which was given away by the Society for Promoting Religious Knowledge. Six brothers were once converted by reading it. 20,000 were dispersed in a little above a year. It was translated into the French, Dutch, and other European languages; and Mr. Elliot translated it into the Indian. Mr. Cotton Mather gives an account of an Indian prince, who was so affected with this book, that he sat reading it with tears till he died. He also wrote more prefaces to the books of other authors than any person in his time.

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To the Editor of the Christian Monitor.

SIR—The paper which you have undertaken to edit must necessarily give you trouble. It will, however, I hope, be useful. Such a publication is certainly very much wanted in our country.

As Religion is the chief concern of man on earth, its present state in the world cannot be to us a matter of indifference; and while so many papers are employed in detailing the secular occurrences of these eventful times, it cannot, surely, be too much for us to have one, at least, in our State, appropriated to the service of the sanctuary.

Great, and I think unexampled, is the opposition which has lately been made to the Christian cause. And what is the result? Is the religion of Jesus Christ to be banished from the earth? Is that Name, which has so long been held in profoundest veneration by the whole Christian world, likely to be lost in oblivion, or covered with eternal disgrace? It is, indeed, to the irresistible evidences upon which the Gospel rests, that we must have recourse for the proper reply to enquiries of this nature. It is, we know, in vain to fight against God. The stone that was cut out of the mountain without hands, must bear down all opposition, and fill the whole earth. It would, nevertheless, afford us additional

* The Saint's Rest, Dying Thoughts, &c. by Mr. Benjamin Fawcett, and The Reformed Pastor, by Mr. Samuel Palmer.

satisfaction to be assured that Christianity, instead of losing any thing, appears to have gained much in the arduous conflict. And this satisfaction we expect from the Christian Monitor.

It is not, however, I am disposed to think, from open and avowed enemies, but rather from professed friends—from such as pervert the truth, and most presumptuously undertake to reconcile the gospel of Christ with the maxims and spirit of the world, that the Church has most to apprehend. Now, it will readily be acknowledged, that it is to the law and to the testimony that we must appeal as the only infallible standard of truth. I am, nevertheless, of the opinion, that religious sentiments as well as religious characters may be tested by their fruits. Those doctrines which have been most eminently the power of God to salvation must, undoubtedly, have the fairest claim to a divine origin. And in ascertaining what these doctrines are, we may expect some assistance from the Christian Monitor. The history of revivals, and other religious narratives, which it will contain, must necessarily throw some light upon this interesting subject.

The historical method of communicating religious instruction has many advantages. When truth and piety are thus embodied, if I may be allowed that expression, they seem to have a readier access to the heart. "The fruit of the spirit, (says an inspired writer,) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Let the greatest reprobate contemplate this charming group of lovely ideas, and withhold his approbation if he can. But when these divine virtues are exhibited to our view in living characters—in the life and conversation of some eminent disciple, they appear still more engaging, and we feel ourselves more within the sphere of their assimilating influence. "I have somewhat against thee because thou hast left thy first love." was the heavy accusation of our Lord and Saviour against the Church of Ephesus.—And have we not reason to fear that a similar charge might justly be brought against a large proportion of the professors of religion in our day? We most undoubtedly have. Nor must it be ima-

gined, that lukewarmness in religion can be less offensive to Christ, or attended with less disastrous consequences now than in any former age of the Church.—It is, however, very encouraging to observe that this Laodicean spirit is not universal—that no inconsiderable number, awakened from their lethargy, have become very "zealous for the Lord of Hosts." And we have, certainly, reason to hope that the details furnished by the Christian Monitor of their extraordinary exertions in the service of their Lord and Master, will have some tendency to induce others to "Go and do likewise."

"By this shall all men know that ye are my disciples, (says Jesus Christ,) if ye have love one to another." Thus we may see that love to the brethren is represented as a distinctive characteristic of genuine religion. To what then are we to ascribe the uncharitable censures which so many professed disciples are in the constant habit of throwing out against their brethren of other denominations? Exclusively to the worm-wood and the gall of party spirit? I cannot allow myself to adopt this opinion. No: these invectives, illiberal and unchristian as they are, ought, in many instances, at least, to be chiefly attributed to some misinformation or some prejudice, unhappily taken up without due examination. Now, the interesting accounts which the Christian Monitor will give of the united and successful exertions of different denominations, in the great cause of Vital Christianity, must certainly have a tendency to remove every groundless prejudice: and this is the same thing as to say, that such a paper is calculated to render important service to the Church of Christ.

A CORRESPONDENT.

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To the Editor of the Religious Remembrancer.
MR. SCOTT,

Our attention is frequently arrested by some pleasing anecdote which regards the utility of the Bible and its salutary influence on the minds of men. Among the great variety which have recently attracted my notice, the following, as inserted in the London Evangelical Magazine, is not the least interesting; and

perhaps its appearance in your useful paper may be gratifying to some of your readers.

UTILITY OF THE BIBLE.

As I was walking along the town some days since, I met some sailors, who, when they saw me coming, said, "That's he! that's he!" But instead of meeting me on the pavement, they stepped into the road, took off their hats, made very low bows, and said, "God bless you Sir! God bless you Sir!" At first I thought that, seeing me in black, they were disposed to make me the object of a little pleasantry, and was passing on; but being struck with the seriousness of their countenances and the propriety of their deportment, and recollecting the face of one or two of them at my place of worship, whose attention and tears remarkably attracted my notice at the time, I stopped and said, Well, my lads, do you know me? "Yes, Sir," said one, "and love you too." Love me! for what? "Because you love my Master." Your master! who is he? King George? "Yes, Sir, and a very good one too; but King Jesus, I mean." I am very happy you consider *him* your Master; but how did you know me? "Because several of us heard you yesterday three times, and I never had such a day since I was born. About two years ago I was as wicked a fellow as any in the ship, but when we put into —, I went to see an aunt of mine, who talked to me about my being such a great sinner—told me what would be the consequence if I continued so, and gave me a Bible, which I promised to read. When I went on board I read it, and soon began to feel I was a vile and a lost sinner; I then read it to some of my shipmates, and you cannot think what views we had of our lost state, and of salvation by Jesus Christ, and that without any of man's instruction.

"When we came into port, having been out near two years, we asked to spend our Sunday on shore, and the Captain gave us leave. We came to hear you three times, and you cannot think how I wondered that you should know all I had felt, and sometimes I wonder how I should have felt all you said.—You was describing how a renewed soul pants after holiness. O how sweet that was to me! (smiling and weeping) I am

sure I do as sincerely long to be holy as I do to be happy; do not you think it must be the Spirit of God that made me feel this?" I replied I hope so, especially if your conduct corresponds with this profession. One of them answered, "The Lord knows we have nothing to boast of; but blessed be God, I believe neither our officers, nor ship-mates, have any thing to accuse us of. They would not send us on shore for errands for them, if they did not know we were honest and sober." I am very much pleased with your conversation. What ship do you belong to? "The — frigate, Captain—." Are there any more on board, of the same opinion with yourselves? "Yes, Sir; there are several of us, when opportunity offers, meet for reading and prayer, and we hope there are six of us who are truly born again, who were all vile sinners two years ago, but have been taught to love God by reading the *Bible*."—What an encouragement this, to give away Bibles and good books!

From the London Evangelical Magazine.

ON LUKE XIX. 7.


"He is gone to be a Guest with a man who is a sinner."

And may a wretch so vile as I,
To Christ the Lord presume to cry,
And hope that such a friend as he
Will be a guest with guilty me?

What matchless mercy, Lord, is thine,
And condescension all divine!
Compassion great, is found with thee,
Or thou hadst ne'er been guest with me.

Come then, thou blessed, fairest One,
And make my house and heart thy home;
O come, and be my constant guest,
And I shall be completely blest.

And when I mount these lower skies,
And from this earth to glory rise;
Then shall I be an honor'd guest
With Jesus at the marriage-feast!

 All Communications for the *Christian Monitor*, or letters for the Editor, should be addressed to P. DUVALL, Publisher.